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לְפָנַי

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MEMBERS OF THE 1994 A.I.N.A. TOUR TO ISRAEL IN JERUSALEM

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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The President's Message by Moe Weinschel

Dear Member:



The AINA Tour to Israel was an outstanding success. You can read about it elsewhere in the SHEKEL. Our meetings with IGCMC in Israel were very productive. We can look forward to many new accomplishments under the creative leadership of Shalom Peri, Managing Director, and the newly installed Chairman of the Board, Major General (Res.) Uzi Narkiss, of Jerusalem Liberation fame. You probably have noticed the dynamic look in the new issues and brochures. There is a world wide re-awakening of interest in Israeli Numismatics and for the beautiful IGCMC collectibles.

General Narkiss demonstrated his interest in AINA and its members by making a special trip to Tel-Aviv to be with us at our farewell dinner. His speech gave us a taste of the future and we can anticipate visits by IGCMC executives to conventions and clubs throughout the U.S. as in earlier days.

The Israel Coin Week and Convention which was celebrated during our Tour was very well received. The dealers were pleased and the exhibits terrific. We must give credit to the organizers for a job well done. We had the opportunity to meet with many of our Israeli AINA members and they too were excited about Israel Coin Week. On March 17th, a special reception and cocktail party was held with the Minister of the Treasury, Avraham B. Schochat and the Mayor of Tel-Aviv, Roni Milo present to welcome and induct General Narkiss as the new Chairman of the Board of Israel Government Coins & Medals Corp.

The success of "Israel Coin Week" has become the foundation for a repeat event next year targeting our 1995 Tour, now in the planning stages.

A.I.N.A. acknowledges with thanks the gallant work by Dr. Gary Laroff in updating Israel's Money & Medals for the SHEKEL. The eight center pages cover anniversary, historic sites and wildlife issues.

Shalom 

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MAKE A CONTRIBUTION TO AINA, YOU CREATE A LEGACY
WHICH GIVES THE SHEKEL THE OPPORTUNITY TO CONTINUE
TO BE THE ONLY VIBRANT VOICE OF JUDAIC NUMISMATICS.

A Silhouette of "Uzi" by Edward Schuman

Uzi Narkiss was born and educated in Jerusalem. He is a national Israeli hero, who commanded the Israeli divisions that captured the Old City of Jerusalem in the 1967 Six-Day War and was the regional commander of the Israeli Defence Forces, presiding over the early days of the Israeli occupation of the West Bank.

General Narkiss recently completed his term as head of the World Zionist Organization's Delegation to North America. He is now Chairman of the Board of Israel Government Coins and Medals Corp. He was officially inducted into this position at the beautifully catered cocktail-dinner party, held during the numismatic convention which was attended by members of the AINA tour and other dignitaries.

The General is not altogether oblivious to numismatics. His uncle, Mordecai Narkiss, was a renowned authority on Jewish art and antiquities. He studied at the Bezalel School in Jerusalem and in 1932 was made director of the Bezalel Museum. Narkiss wrote on many phases of Jewish art including the publication of *"Matbe'ot Erez Israel"* (the Coins of Israel) in two volumes. The General was born in the shadow of the Bezalel School in Jerusalem and thus was exposed to medallic art and numismatics at an early age.

His leadership of the military forces in the reunification of his "home town" had great personal significance to him. His recent book, *"A Soldier of Jerusalem"* covers a critical period in Jewish history from his childhood in the small pioneering community through his military and diplomatic careers. The following excerpt is from his book.

"The wall encircling the Old City of Jerusalem has seven gates, each with its own history and folklore. Together they can be used to maintain order. By shutting the gates, the Old City is closed down. No one can enter or leave without a permit. We of the Central Command sought to prolong the closure of the gates until calmer days. Moshe Dayan had other ideas. From the moment the fighting died down, he demanded that all the gates be thrown open. I argued that the police force at our disposal could not handle such a volume of traffic. "You'll manage," he replied. I knew this was impossible. I reminded him of June 7, when news of the Lions' Gate opening spread like wildfire and Jews from all over Jerusalem rushed in, totally ignoring the fact that a war was still on. Even the snipers, land mines and barbed wire did not deter the throngs intent on reaching the Western Wall and numerous injuries resulted. I was also concerned about looting. I remembered the test question put to Chich [Shlomo Lahat, later Tel-Aviv mayor] before his appointment as military governor of East Jerusalem, but I realized that opening fire on looters was not an option under the present circumstances. As I spoke hateful scenes from the War of Independence marched before my eyes. I recalled the convoys of Jerusalemites laden with spoils plundered from the shops and

homes of Katamon and Talbieh. I had no desire to see a replay and felt that it was avoidable by restricting entry into the Old City. The defense minister would not hear of it. A few days later, I gave in and the seven gates were opened.



Perhaps one of the most monumental pictures to come out of the war shows Brig.-Gen. Uzi Narkiss (second from left) alongside Defense Minister Moshe Dayan, Chief of Staff Yizhak Rabin and General Rehavam Ze'evi walking in the Old City of Jerusalem on June 7th 1967

Only the eastern Gate of Mercy remained blocked as before, waiting by Jewish tradition, for the arrival of the Messiah. Our engineering units quickly removed the barricades and reinforced the arches. I supervised the work at the Zion Gate. As I stood there in silence, I recalled the daring thrust into the Old City on the night of May 18, 1948, our painful withdrawal and the bitter fate that had befallen the Jewish Quarter ever since. I later returned to the spot with the Harel veterans to erect a plaque commemorating the events of 1948.

On June 15, Jerusalem Mayor Teddy Kollek and I reached an agreement that the municipality would begin clearing the Old City of rubble. We also decided on measures to reconstruct the Jewish Quarter and restore Mt. Scopus to its rightful owners – the Hebrew University and Hadassah Hospital. On Chich's order a team of army engineers, led by Eitan Ben-Moshe, marked all homes in the Jewish Quarter which had belonged to Jews. The Arabs, squatting there since 1948 – most of from Hebron – took the hint and found other accommodations. Bulldozers that had been prepared in advance razed

those buildings on the verge of collapse. The bulldozer operators sensed that their mission was a historic one. In their growing enthusiasm, an Armenian owned plastics factory bordering, but not inside, the Jewish Quarter was demolished. A complaint was soon lying on Prime Minister Levi Eshkol's desk. Eshkol, who was keeping an eye on us and growing weary of Dayan's antics, rushed to contact me at my office. "Uzi," he said with his characteristic nonchalance, though more forceful than usual, "stop the demolition. Abba Eban may be in New York, but he's on my back and won't let up. We've done enough for now." I agreed and the Armenian factory owners were compensated for the damage to their property."

For nineteen years, after the War of Independence, Jerusalem was divided between Jordan and Israel. Access to Jewish holy places was denied. When the Israel Defence Forces liberated the various quarters of the city, Jerusalem was reunited. Free access to the holy places was guaranteed to all religions. Subsequent anniversaries of the reunification of Jerusalem have been commemorated with medals. The Israel 20th Anniversary of Independence Day coin is most beautiful. The panoramic enlargement of the reverse side shows it all.



We at A.I.N.A., are delighted to extend to General Uzi Narkiss our best wishes for success in his new endeavor as Chairman of the Board of the Israel Coins & Medals Corporation.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. It was a great Seder. The youngest, aged six, asked the four questions in his high pitched *Ma nish-ta-nah* sing-song voice. Perfect! After the conclusion, we sang *Dayenu* and *Chad Gad-yar*. My hagaddah told me that the translation of *Chad Gad-yar* is "an only kid". As you know, this song tells about a young goat that "my father bought for two *zuzim*", that was chased by a cat, that was bitten by a dog, that was hit by a stick etc. etc. We barely finished when my oldest, aged 10, said, "what's a *zuzim*?" I told him "Its two coins", shushing his further "Where", "When", "Do you have one to give me"? I think I am right that *zuzim* is plural for some coin but I cannot find it listed in any book. Can you help me?

Harry G., Chicago

A. In this pleasant folksong, the Jewish people believe that the story of mankind is that the people are forever at war; however there is hope. The conclusion is: "*Then came the Lord and he brought peace, Chad Gad-yar, Chad Gad-yar*".

You are right, *ZUZ* is the singular of *ZUZIM*. During the Second Revolt, also known as the Bar Kochba War (132-135 C.E.), Bar Kochba overstruck money that was in circulation. In the silver issues, these were predominantly Roman imperial and provincial issues. The coins were hammered flat and even filed to remove some high spots. The larger tetradrachm were overstruck with the design of the facade of the Temple on one side, and a lulab and ethrog on the other. The smaller dime sized denarius was prepared the same way and were struck with symbols like grapes, trumpets and lyres. The Jews that time called the larger tetradrachm a *SELA* and the small denarius a *ZUZ*. If you examine a group of *ZUZIM*, it is fairly common to see a few letters of the previous strikings. I have one that in addition to a few letters on the obverse, there is the distinct outline of the emperor's head.

Enlarged *ZUZ* showing letters of an underlying Hadrian denarius c.120 C.E.



letters of a Roman denarius of Trajan 6

The Bank of the Red Rabbi by Dov Genachowski

Until a few years ago, one could still see at the entrance to the "Shieber Building" at the junction of Ben Yehuda and King George V Streets a faded sign, "Hatechiya Loan Company". Today the sign is no more and with it disappeared the last true memento to the story of the "Red Rabbi", Rabbi Chayim Pesachowitz.

"Hatechiya Loan Company", (the word hatechiya in Hebrew translates to savings or resurrection), was the last image of "Bank Hatechiya Ltd.", which was founded by the "Red Rabbi" in Jerusalem after he came to Palestine in 1931, and which he directed and managed since.

Rabbi Pesachowitz was widely nick-named "the Red Rabbi" not because of the color of his hair. When he came to Jerusalem his black hair and beard were already completely white. The allusion was to his political views. Rabbi and "Red Rabbi", and bank director - these were not the only contradictions in the Pesachowitz personality.

He was a Litwak, denoting something more than just a Jew hailing from Lithuania, a follower of the Mussar (morality) movement founded by Rabbi Israel Salanter, and yet he had some of the manner and the attributes of a Hassidic Rebbe. His synagogue, "Torah va'Daath", looked like a Hassidic "Shtietel" (prayer room), especially during the "Third Meal" on Sabbath afternoon.

But appearances melted away when he started talking. He had a philosophy of his own, a sort of rational-realistic commentary on the Torah. His special way of dealing with the Scriptures raised a wall of separation between him and the orthodox community in Jerusalem, much higher than did his political views, which of course did not endear him to the establishment, including all of the rabbinical institutions.

For those who did not follow his politics or his religious way, the "Red Rabbi" was a real life-saver in times of need. Anybody in need of a loan of some pounds - that was more or less the size of a "personal loan" in those days - knew the address. Rabbi Pesachowitz treated everybody the same way: the needy from the poor quarters, "red" students who came to him because of his own "reddishness", the young Bohemians from adjacent Cafe Nitzen who exceeded even the generous credit extended by Abraham Shkedi, its owner.

The difficulty was not in getting the loan, but in the fact that getting it involved all too often matters of spirit, philosophy and learning rather than the usual items of a financial transaction. Depending on the applicant, it involved the "portion of the week" in the Torah, international politics, or local affairs.

Time was never short at the Bank Hatechiya, and when business was weak and the weather clement, the "Red Rabbi" used to stand in front of the entrance to the courtyard where the bank was located,

on Ben Yehuda Street 23, waiting for somebody to stop by and pass the time of day. It was always a busy place.

The building was built and owned by a Greek Orthodox contractor, George Shieber, who owned a lot of land in the neighborhood. Old timers still call the building "Shieber Building" as they call the small sunken park across the street "Shieber's Well". The lot was dug in preparation for another building which was never built, and when the Knesseth occupied the nearby "Froumine Building", the lot was turned into a park where the famous Knesset Menorah was placed, until both were moved and transferred to the new building at the Government area.

I can testify from my own experience, that when the Rabbi "caught" me during my student days, sometimes even as a borrower of a couple of pounds, he was happy. First, because I studied once at the Slabodka Yeshiva in its Israeli form, and some of my ancestors were among the leaders and founders of the Mussar movement. Pesachowitz studied in the Yeshiva while still in Kaunas in Lithuania (Slabodka was the poor Jewish section of Kaunas) and considered himself a "Mussarnik".

Secondly, I studied Law and Economics at the Hebrew University, at that time in exile from Mount Scopus. We studied in the Ratisbone and Terra Sancta buildings nearby, and I lived almost across the street, while most of my friends lived in the warrens of the Talitha Koumi complex just across. Naturally, "the Red Rabbi" had a lot to say about both my academic studies.

Thirdly, after graduating, I began working as an economist at the newly established Bank of Israel, then just a few minutes away in the Mitzvah Building. So the talks turned from Yeshiva and his days in it, its history and his share in it, to his economic and banking theories, and finally to the "clerks" of the central bank, who did not realize and never would realize the importance of his "Bank Hatechiya Ltd.", and caused him endless trouble in the form of all kinds of reports, liquidity requirements and such.

Rabbi Pesachowitz special enemy was the first Controller of Banks, the late Israel Bar-Yosef. He doubted the validity of his appointment and expertise in banking. "What can you expect from a Controller who is a "franck" (Sephardic Jew) and a Governor who is a Galicianer?" David Horowitz, who was the Bank of Israel's first governor and my boss, came to Palestine way back from Galicia, and had very little patience for rabbis in general and for banker rabbis in particular.

If I were in a hurry, and I very often passed by the corner of Ben Yehuda and King George V Streets at least twice a day, I tried to retrace my way and take a somewhat longer route to my office if he was standing outside the entrance to the courtyard. It was, as the saying goes. "longer but shorter".

The bank occupied just a room and a half in the ground floor of that busy building, but contained all the attributes of a bank: ordinary shares and preference shares such as are used to illustrate this article, founder's shares and bonds, checks and all of the usual banking forms.

The half room in the back (the other half was occupied by a watchmaker who passionately disagreed with Pesachowitz), was the Director's Office. The front room had a safe, a few items of ancient furniture and the complete staff of the bank, which consisted of an accountant clerking part-time.

Every year, before the New Year Holidays, the Rabbi would really get distraught. Shops and hawkers would sell a kind of New Year greeting which was printed in the form of a check drawn on the Bank Hatechiya Ltd. promising the recipient long life and other good tidings. The similarity to the regular checks of the bank proved on more than one occasion to be embarrassing.

Just before the end, when the Rabbi got tired of the seemingly endless bureaucratic requirements of the banking officials and controllers he gave up his banking permit. He then turned the bank into a "loan company".

How did Chayim Pesachowitz, who was born in 1877 in Lipnishki in Lithuania, a student from several famous Yeshivoth, turn "red"? Well, he was a revolutionary since the start of his youth. His first revolution was at the Slabodka Yeshiva, the mother school of the Mussar movement. Pesachowitz introduced into the Yeshiva books by modern Hebrew writers and Zionist newspapers, the former by writers such as Lilienblum and A.H. Weiss as well as several other "forbidden" authors.

In later years, he took upon himself credit for the great division in Slabodka. Because of his activities, he said, the Yeshiva struck him from the list of those entitled to the regular stipend. Outraged, he took the Yeshiva to the court of Kaunas' Chief Rabbi, Rabbi Zvi-Hirsh Spector, son of the famous Rabbi Isaac Eichanan after whom the Yeshiva part of the Yeshiva University in New York is named. According to Pesachowitz's story, Rabby Zvi-Hirsh told him that if the majority of students will take his side and support him, he, Rabbi Spector, will take charge of the Yeshiva and will be responsible for its students living. When more than 150 students followed the "Red Rabbi" to Zionism and modernity and occupied the Yeshiva, Rabby Spector fulfilled his promise.

The new Yeshiva was called "Beit Yitzak" after his father, while the minority established a new Yeshiva called "Beit Israel" in honor of Rabby Israel Salanter, founder of the Mussar movement.

Facts and imagination always get mixed in his stories, and it is not so clear when, along the way, he became a Communist. Anyway he favored the Russian revolution and the Soviet Union, and thought this will be the way of saving the Jewish people.

PREFERENCE SHARE CERTIFICATE
Bank Hathiya Limited
 JERUSALEM

תעודת מניות בטרדה
בנק התחיה בע"מ
 ירושלים

This is to Certify that Winkler, Joshua יוזף וינקלר
 of Jerusalem ירושלים
 is the Registered Proprietor of One preference, share Serial A א
 of L.P. 1 מסר Number 53 מסר
 in the above named Company, Subject to מסר
 memorandum and articles thereof and הזכר
 that this share has been paid in full. מסר

Given under the common seal of the Bank Hathiya Ltd.
 The 27 day of July 1934
 Secretary מסר
 Directors מסר
 Bank Hathiya Ltd. מסר

Not: Holders of preference shares are entitled to a fixed dividend of three per cent per annum but have no right of voting or in any way participate in the management of the bank.

הזכר: בעלי המניות הבטרדה יקבלו בכל שנה דיוונת קבועה 3% לשנת המס. להם שום זכות במנהל הבנק ובאחריות.

3%

Bank „HAT'HYA" Ltd.
 JERUSALEM

בנק „התחיה" בע"מ
 ירושלים

Ordinary SHARE CERTIFICATE
תעודת-מניה

Mr. Lev Siment ל. זימנט
 from Jerusalem ירושלים
 Is The Registered Holder מסר
 of One Redeemable Founders Share No. מסר
 This 27 day of February 1935 מסר
 Secretary מסר
 Directors מסר
 Bank Hathiya Ltd. מסר

הזכר: בעלי המניות הבטרדה יקבלו בכל שנה דיוונת קבועה 3% לשנת המס. להם שום זכות במנהל הבנק ובאחריות.

3%

בנק „התחיה" בע"מ Bank Hathiya Ltd. Share Cert. No. <u>מסר</u> 3%	בנק „התחיה" בע"מ Bank Hathiya Ltd. Share Cert. No. <u>מסר</u> 3%	בנק „התחיה" בע"מ Bank Hathiya Ltd. Share Cert. No. <u>מסר</u> 3%	בנק „התחיה" בע"מ Bank Hathiya Ltd. Share Cert. No. <u>מסר</u> 3%
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According to one of his homilies, he reached his socialist opinions mainly through his Bible studies. I remember him telling how he started preaching his homilies on the Torah portion of the week while a disciple of the renowned Rabbi Chayim Soloveichik in one of the synagogues of Brisk (Brest-Litovsk). During the first World War he was Rabbi in several small synagogues in Vilna, the "Jerusalem of Lithuania".

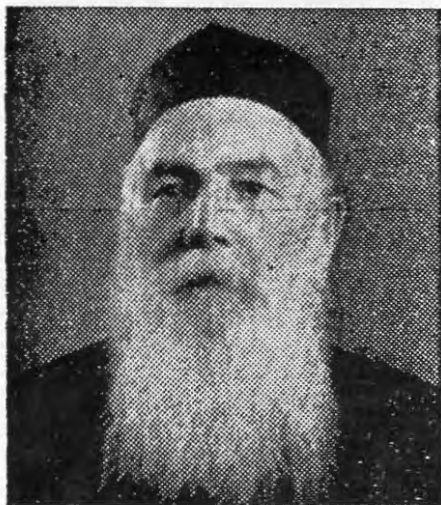
Sometime before emigrating to Palestine, the poor Yeshiva boy and Rabbi became a very well-to-do man, some say even a very rich man. He brought his capital to Palestine and founded his bank.

During the years of the Second World War, 1939 to 1945, Rabbi Chayim Pesachowitz was stuck of all places in the United States. He had gone to America, just before war broke out, to sell shares in his bank as apparently his money ran out by the end of the 30's. He was also not apprehensive to spread his political views. His experiences in the United States did not cause him to modify his opinions.

When Israel became independent, Rabbi Chayim Pesachowitz became an "attraction" and celebrity among the Communists. Unless I am mistaken, he was even a candidate in their list for the elections to the first Knesseth, of course in an unrealistic place, representing the "religious sector". Of course he was being used just for decoration.

He passed away in Jerusalem on February 4th, 1956. That was also the end of a Bank which turned into a "loan company".

Bank Hatechiya was one of many banks established in Palestine and Jerusalem during the period between 1927 and 1936. Despite their bombastic names, securities, bonds and all the other appurtenances of real banks, they were in fact little more than "loan shops". Yet some of them became stories by their own right, or because of the people who established and ran them. The Bank Hatechiya Ltd., the bank of the "Red Rabbi" and its founder was one of them.



A LOVE AFFAIR WITH ISRAEL

by Donna J. Sims

PROLOGUE: From the moment I made the decision at the last minute to be a 1994 AINA tour participant things began to fall into place regarding my own personal relationship with Israel. All of a sudden I could hardly believe it had been 17 years since my last visit! It seemed as though it was only yesterday. In a matter of days I threw myself into getting ready, both at work and at home. My family thought I was absolutely crazy to be going again (my fifth trip) and especially right after the terrible incident in Hebron. But I kept feeling the 'connection' and I knew many of my soon to be fellow travelers must have been feeling the same. I knew it was going to be my trip of a lifetime; I could already feel it deep within my being. I knew something wonderful was about to happen and the intense excitement just kept growing. When I was asked to do this story, immediately things began to formulate in my mind, visions began to appear and I would all of a sudden get lost in my own thoughts.

The following is not only the log of daily events of the tour but also a story as seen through my eyes, my heart and my own deep personal feelings. I dedicate this story to my 34 fellow travelers and hope they will be able to relive the entire tour while reading it as I have while writing it. Lehitrayot.

SUNDAY, MARCH 6: Upon arriving at LAX I was given the surprise of my life. Nearly a dozen of my country-western dancing friends (we are known as the Bootscotters) appeared out of nowhere, started taking pictures, turned on the music and right at American Airlines Gate 46 we started dancing. Knowing this was the ultimate send-off any person could have, I realized this indeed was to be my very special trip, that I would soon physically connect with Israel when placing that first step onto the ground. When making the final check-in at the counter an elderly lady came up to me and asked "What is all the celebrating for?" and one of my friends replied "She is on her way to Israel for two weeks and we are going to miss her."

Arriving at JFK was a shock to the body system. It was cold! Finally, as I started to see some familiar faces arrive at Tower Air it made getting through the security and check-in lines worth it. With everyone greeting old friends and new ones, it wasn't too long before we were on our way. On the plane we looked for the familiar badge to spot one of our group and immediately became acquainted. There is ten hours difference between California and Israel so my body clock was way off upon arrival; it was now a day later and almost evening. Taking that first step on solid ground was monumental to all; we had finally arrived. Each person was into their own thoughts and feelings, this I'm sure of. For some in our

group this was their first time but for many it was a happy return trip. If I remember correctly this was JJ's 18th and in so doing he also brought along 20 of his best friends, three of whom are coin dealers. We met our guide Edmund Roth and driver Izzy Knievel (so nicknamed because he could get us in and out of anywhere). We left Ben Gurion Airport and headed for the Moriah Hotel in Jerusalem which would be our home for the next six nights.

TUESDAY, MARCH 8: Our day began by eating a typical Israeli breakfast which is to die for and those served at the Moriah were the best in my opinion. We then headed for the Old City entering through a very new and well policed entrance to the Western Wall area. The excavation nearby was nearly ten times greater than when I last saw it and close by was a man dressed as King David playing his harp. As we walked to the Wall each person was immersed in his or her own thoughts. The immensely powerful feelings one gets while standing, touching and praying at the Wall is tremendous. While walking to the Cardo, which is the remains of a wide Roman road, we passed several groups of armed soldiers. Several pillars are still standing and numerous archways. Next we walked through the remains of the ancient Hurvah Synagogue with its magnificent arch and pillars. After walking, rather hurriedly, through the Arab section of the Old City, we entered the Church of the Holy Sepulchre. This magnificent ornate church has numerous shrines which are divided between six churches: Roman Catholic, Eastern Orthodox, Armenian, Coptic, Syrian and Abyssinian. At Yad Vashem we entered The Valley of the Destroyed Communities. Inside were numerous walkways through huge stacked rocks emblazoned with names of hundreds of Jewish communities and towns, now non-existent, which thrived before the Holocaust. Following this we entered the Memorial to the Children. As you enter into this world of darkness you see flashed before your eyes pictures of children, you hear names and ages of children, all of whom perished in the Holocaust. The Yad Vashem Memorial and Museum was next. The stories, pictures and items, all relating to the Holocaust, were all too powerful and moving. All of these places had the same message: these events did happen; we cannot ever let them happen again. Driving on the outskirts of the walled City we saw several Jewish cemeteries, one of which is where Oskar Schindler is buried.

WEDNESDAY, MARCH 9: Very cold and drizzly but we walked to the Israel Government Coins and Medals Corporation office where we were warmly greeted by managing director Shalom Peri and his staff including Rivka Toledano, Yosef Attali and Israel Zedaka. Given the red carpet treatment, we collectors went wild, looking at and ordering all kinds of items. We were able to speak with Shalom Peri, and were all impressed with his jubilant personality and enthusiasm. When introduced to Rivka Toledano, International Marketing Coordinator, imagine my surprise and pleasure when she recognized my

name as being part of "The SHEKEL" team. Upon special request by JJ, five of us were given special treatment by being given a personalized tour of the Mint which just happened to have been closed that day. Israel Zedaka, Deputy Director of the Mint, opened the doors just for us and demonstrated how coins are struck and handled. He also showed us pamphlets which the Mint had printed, and will be mailed shortly for the upcoming elections. That evening at the hotel the IGCMC sponsored a very lavish banquet for us. Several dignitaries attended as well as local collectors. Special honors and awards were presented by Mr. Peri to JJ (No. 1 dealer of Israel), Moe Weinschel (president of AINA) and Ed Schuman (editor of "The Shekel"). I have to laugh when I remember the trick our table played on JJ by replacing his award with a common trade coin and how long it took him to notice it and the look on his face when he finally did. The Coin & the Moon", a numismatic souvenir, was presented to everyone in attendance by the IGCMC. Harry and Jean Pollackov gave out an elongated cent. (We all had already received the tour medal on the plane).

THURSDAY, MARCH 10: Up and out early we headed for Masada. We passed the Oumran caves where the Dead Sea Scrolls had miraculously been found in 1947. On to Ein Gedi, its museum and kibbutz made famous for its fruitful vineyards made possible by immense springs of water coming out of limestone cliffs. Driving closer to Masada (properly known as Metsada) we passed the shores of the Dead Sea and numerous signs stating "Dangerous Mines", "Military Zone: No Photographs", to name a few. Time didn't allow for walking up the snake path so we rode the cable car. The massiveness of the entire area and what it stood for was breathtaking. Masada has become a shrine and symbol to Israel. "Masada shall not fall again!" is the oath cadets swear during the graduation ceremony from the military academy. One thing I noticed while up on top, and I realized again that it's their way of life, was that at least two teachers must be armed when taking a group of children out on an outing. Off to the Dead Sea, the lowest point on earth, where many swathed themselves in the healing mud from head to toe and floated on top of the water. Lots of side-splitting laughter was had here. Heading back to Jerusalem we passed again many checkpoints and military. Entering the City there were more checkpoints by the local police. Following dinner some of us were invited to Cafe Nava, a popular nightspot, by Tammy and her friend. The long walk back to the hotel was needed after the intake of all that food.

FRIDAY, MARCH 11: First stop was the Numismatic Exhibition at the Bank of Israel. Onward to the Knesset. Although it was closed and very cold, some of us braved the elements and took pictures of the building, its gates and the magnificent Menorah across the walkway. Next we viewed the Dead Sea Scrolls at the Shrine of the

Book, quickly walked through the Billy Rose Garden and ended up at the Israel Museum where we all said we could have remained for many more hours. Back to the hotel by mid-afternoon where most rested except you know who and a few others. Between the rain, hail, mud and wind we were off to Cafe Rimone and my first ever tuna pizza. Walking back to the hotel we encountered two Israelis conversing on the sidewalk. We stopped to pet their dog and chat for awhile. Giving us a laugh was their statement that I looked more Jewish than JJ. Following dinner, we spent the next several hours in the hotel lobby, downstairs and up, listening to jokes. Moe and Charlie knew the most and the funniest.

SATURDAY, MARCH 12: Many attended Synagogue, I among them. Due to most everything being closed and the bad weather of rain, hail and wind, repacking was in order. Since most were very tired at this point, only a short joke session was held after dinner. With this being the last night in Jerusalem I began again to feel the ties that bind. Without actually hearing it, you know there is music in the air, you can feel it. By this time, you have made friends with every one in the group. The bonds have been made and are now growing; you realize this group is special and you are happy to be part of it. In the morning we will leave this wonderful place of many happy memories - we all feel that intense connection, that personal love affair with Israel.

SUNDAY, MARCH 13: Up even earlier, we loaded onto the bus for Haifa in the bitter cold, wind and drizzle. As we drove by the Old City, each into their own thoughts, we leave Jerusalem, the world's most loved City. Though its name means peace, more wars have been fought at its gates than at any other city in the world. Our road led to Jericho, the oldest city in the world. This is where Yasser Arafat will reside eventually. Passing several Bedouin camps, donkeys and herds of sheep, we encountered heavy military personnel. While waiting for our armed escort several got off the bus to chat with the soldiers. We drove through the area without incident. It was really strange to see PLO flags flying and UN sites. There were several desolate refugee camps scattered here and there. We took a rest stop at a Crocodile Farm and snack stand.. Next stop was Bet She'an where nearly twenty layers of civilization have been uncovered. An amphitheater, theater, pillars, homes, archways, roadways and six temples have been unearthed. Off to the Sea of Galilee and lunch break. Here the beautiful lush green area seems so peaceful it is hard to imagine it ever being anything else. Moving onward we drove by Ein-Gev, the first Kibbutz in the area, and an ostrich farm. In this area, the 1967 and 1973 wars were heavily fought. Volcanic rock is common here as well as green vegetation. Passing the military zone in this area was eerie: lots of double barbed wire. Entering the Golan Heights we stopped at a war memorial and several Syrian bunkers.. Passing by Qazrin, which is the capital of the Golan, we

were told it is being modernized for tourism. Why? Because over 1,500,000 tourists visit this area each year. Crossing the bridge over the Jordan River was dejavu for me. Climbing to an altitude of 2,660 feet above sea level we entered Safed, the oldest community in Israel. Here we saw the Caro and Ari Synagogues and walked through the Old Jewish Quarter and Artists Colony. Arriving in Haifa we checked into the Dan Panorama Hotel over the next two nights. One of my fondest memories of Haifa was my room which had a view to die for and was the greatest for taking pictures of the bay and surrounding area. At dinner a lot of misplaced energy was used: JJ showed up in summer shorts, comical pictures were taken and another walk was taken even after having had a very long day.

MONDAY, MARCH 14: Haifa, at an altitude of 900 feet, is a fairly modern port city of 33,000. Driving through the area we passed the Technion Institute. Teachers here have been on strike for quite some time. Leaving the city area, which is full of hills and is lush with trees and flowers, we headed for Nazareth which lies in the hills of southern Galilee. Here we visited the Church of the Annunciation and walked through the cobbled streets. Next we were on our way to Rosh Hanikra which is located on the Lebanese border, the northern most area of Israel. Here we saw the double iron gates military and UN personnel and signs all over the place saying no pictures (but guess who managed to get a picture of those famous gates!). A sign on the wall next to the gates said: Jerusalem, 205 miles south - Beirut, 120 miles north. Riding the cable car down to the grottoes you see the water come pouring in hard and furious. Here is where you see the rail line that used to connect Lebanon to Israel and further south. The tunnel is now used as a snack area and rest stop. On our way to Nahariya, we drove by groves of avocado and banana trees and an aqueduct. Arriving at Akko/Acre, we walked through the Crusader and Turkish fortress with its down-deep rooms and tunnels. This is where we misplaced Susie but found her later. Following dinner and another walk, I was spellbound looking out at the night's city lights and two cruise ships coming into port. Again, I felt that intense connection with Israel and all it had to give.

TUESDAY, MARCH 15: This is where Moe, Aida, Eddie, Florence and JJ left us and headed for Tel-Aviv and the ribbon cutting for the Numismatic Convention with dealers and exhibits and celebration of this week being named as Israel Coin Week in our honor. We started out on our city tour by visiting the Bahai' Shrine and Gardens which has the most beautiful panoramic view of the city and bay, a golden dome and plush rugs and vases. Driving to Mt. Carmel we passed the University of Haifa. We drove through a couple of Druze villages where we stopped at one and shopped. This is where I found my most fun item of the whole trip - an Arab woman's headdress. I wore it the rest of the time, although not over my face, even on the flight home. (I wish now I had gotten

several). On our way to Caesaria, we passed through terraced hills and vineyards, a rock quarry plant, Arab villages, Sharon Valley and stopped at the Roman aqueduct where we walked the top portion and then ventured out to the Sea. Stopping at the excavations in Caesaria we saw new sites along with the old. Here is the famous amphitheater where sounds are heard perfectly. These Crusader and Roman ruins date back to the 1st century. This is where Edmund explained that an ocean is an open body of water connecting continents and a sea is a closed body of water connecting countries. Next we stopped at Netanya and toured the National Diamond Center. On the road to Tel Aviv, we passed several military checkpoints, a boat monument, and a smaller airport with the usual lookout tower. We checked in at the Holiday Inn Crowne Plaza Hotel for our last four nights. My room overlooked the Mediterranean and the walkway. Here I rediscovered that this city never sleeps; they come alive about 11:00 p.m. and party the rest of the night.

WEDNESDAY MARCH 16: Off to the Eretz Israel Museum and the Kadman Numismatic Pavilion where Dr. Arie Kindler gave us a tour through the exhibits. In the building next door is where the exhibits, convention and IGCMC sponsored banquet will be held. I was able to mint my own authentic ancient coin at a Hasmonian Village and was then entertained by a magician who made coins pop in and out of my very own hands. Next stop was to visit the Beth Hatefutzoth Museum of the Diaspora. Here the permanent exhibits show Jewish survival outside Israel for over twenty-five centuries. Here also is where one could check their family name to find their ancestry. Some found and some didn't. Guess who found? Right, me. Unbelievable. Driving past the Mann Auditorium and the Rubenstein Art Museum, we headed for Jaffa, the old city where the story of Jonah and the whale took place and sure enough, there was a whale statue. Going through the Artists Colony was quite an adventure. Then, to the Flea Market where we were told one could find anything and everything wanted. Wrong! Three of us stayed on looking for those great buys but never found them. We then walked over three miles back to the hotel. Following dinner we ventured to the Hard Rock Cafe where I did major buying.

THURSDAY, MARCH 17: The bus headed for the Hadassah Medical Center and Synagogue and the famous Chagall windows. On to the Abshalom Caves famous for its stalactites and stalagmites. Planting a tree in the JNF Forest and visiting the Scrolls of Fire in Martyrs Forest were the next stops. Rivkah, David and I spent the day doing some hard shopping. The find of the day was my ring. It is hard to explain how I had given a vivid description of this ring two weeks earlier to some of the ladies without ever seeing it; it was only a vision in my mind. Upon finding it and buying it, this one item has come to mean more to me than one could possibly imagine. The second IGCMC sponsored special cocktail party and banquet

was held at the Convention Museum site. Here we received the new IGCMC catalog hot off the press. Several honored guests spoke before the dinner. Unfortunately for us all was done in Hebrew and without English introductions. Although taking pictures of each I had to learn later who was who. Speakers were: Roni Milo, the Mayor of Tel Aviv; Shalom Peri, Managing Director of IGCMC; Dr. Arie Kindler, Director and Curator of the Kadman Numismatic Museum; Avraham Shochat, Finance Minister; outgoing Chairman of the Board at IGCMC, Michael Zollar; incoming Chairman of the Board of IGCMC, Major General (Res.) Uzi Narkiss; and, our own Moe Weinschel, president of our beloved A.I.N.A.. As dinner was being served buffet style, the crowd was too much for four of us and we headed for the best Kosher Chinese restaurant in the area, the China-Lee.

FRIDAY, MARCH 18: First stop was Bank Leumi Museum of Numismatics where we were informed by Mr. Etian Burstein, the curator, how the bank was started. We received a souvenir handout detailing the background history of the Bank. Mr. Eitan Burstein gave us an personalized tour. This is a truly wonderful museum. Next we drove to the open-air Carmel Market where several purchased pounds and pounds of Halava. The Schumans brought back about 33 pounds. In the Artists Market my find was a pair of blue hand-blown glass earrings that I watched being made. Back to the hotel and then two more trips to Dizengoff Street for some intense last minute shopping. This was it!; this was to be our last day and night here; we had to find it and buy it! Any person's last night in Israel always turns into something very special and mine was no exception. Stayed up very late and watched all the partying going on outside from my balcony. The thought that all of this was coming to an end was too much to bear; tears began to fall and the withdrawal symptoms were upon me; I became very sad.

SATURDAY, MARCH 19: Up early to see off the infamous five on their private flying tour of the sites already seen. Getting ready to leave was definitely on the agenda for most of us. After packing and repacking a couple of hours was spent making notes for this story, going over two weeks of very special memories and again shedding more tears. As a last minute thought I began gathering signatures of each person in the group and would decide later what to do with them. Upon the return of the flying five, a group of us ventured out for the last time along the sea walk, lunched on pizza and falafel and returned ever so slowly to the hotel to await our last dinner. My most exciting moment of the day came when I was personally introduced to our very special guest, Major General Uzi Narkiss. What an honor! (General Narkiss was one of three generals who walked through the gates into the Old City area of the Wall when Jerusalem was liberated in 1967). He came from Jerusalem just to speak with us, before our departing dinner telling us of his plans

for the IGC MC and his commitment to work closely with AINA and its members. Following a fast dinner we boarded the bus and headed for the airport. After saying goodbye to Edmund for the last time, we headed for security and checking in. Boarding the 747 was sad for me but others were happy to be heading home. Falling asleep for several hours, I barely woke when we stopped for refueling at Shannon, Ireland. Arriving at JFK and going through Customs wasn't too bad. Saying goodbye to my new friends was sad. Getting back to American Airlines was another experience in itself. After waiting for a couple of hours, the five hour flight back to LA did indeed seem twice as long. The best thing about it was that I was still in the air when the 5.3 quake hit!

What can be said about making new friends that live from coast to coast: Wisconsin, Florida, Massachusetts, Ohio, Delaware, New Mexico, New Jersey and New York. The instant camaraderie was felt by all. Perhaps this is why A.I.N.A. tours have the largest percentages of repeaters. The 1995 tour will be in the planning stages shortly. If you enjoyed reading the story of the 1994 tour, why not make plans so you can join the next one.. Shalom & Lehitrayot.



DONNA SIMS FLORENCE & ED SCHUMAN RIVKAH DERZON J.J. VAN GROVER DAVID DERZON



MOE WEINSCHEL

SHALOM PERI

YOSSEF ATTALI

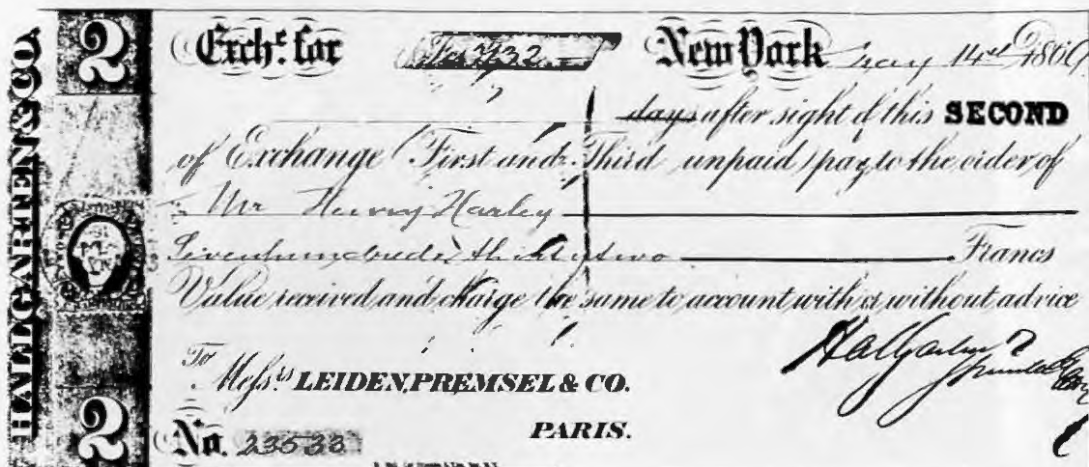
Hallgarten & Company by Edward Schuman

Lazarus Hallgarten, a native of Frankfort, Germany emigrated to the United States in 1848. He settled in New York City along with the vast majority of Jewish immigrants. Two years later, he opened an office for exchanging immigrant's currency. He soon developed a successful foreign exchange business by establishing connections with many of the Jewish European bankers.

During the 1860's Hallgarten & Co. became prominent as one of the largest gold bullion dealers in the country. They played a major role in stabilizing the price of gold which had skyrocketed due to speculation on "Black Friday" (Sept. 24th, 1869) which earned for the company official recognition by the United States Treasury Department. In ensuing years, the firm was active in railroad finance and stock and bond trading. In 1881 it became members of the New York Stock Exchange.

The illustrated check dated May 14th, 1869, is a second of exchange. Due to the uncertainty of sea mail delivery, it was customary to send three advices of payment, usually by different ships. The first one received would be negotiated. In this instance, a Mr. Henry Harley wished to send 732 French Francs to France. Hallgarten used their correspondent bankers, Messrs. Leiden, Premsel & Co. to effect the transfer. Of further interest is the two cent internal revenue stamp affixed to this draft, proceeds which were used to finance the Civil War.

The Hallgarten family is mentioned in Stephen Birmingham's book "Our Crowd", which is an in depth story of the elite Jewish bankers and their families.



ה'תשמ"ט 5749 (1989) "The Promised Land"
41ST ANNIVERSARY OF INDEPENDENCE A-32



Every other land is lacking in some resource, but the Land of Israel is said to be blessed in everything. Dew-covered at all times, abounding in springs, bathed in sun and moonlight, the Land is not short of anything, (except oil.) The gazelle is symbolic of the Land's pleasantness. ("My beloved is like a gazelle" Song of Songs 2:9) (See G-32 for gold issue)

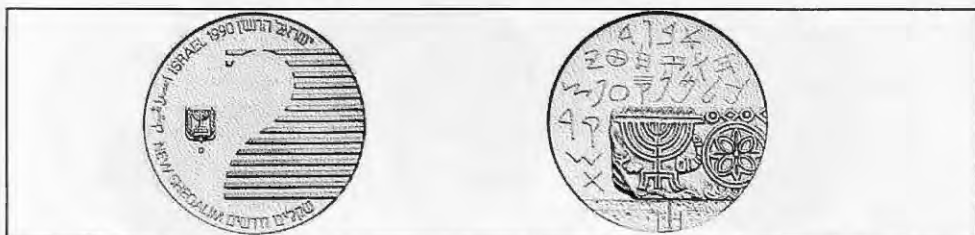
Obverse: "1" or "2", "New Sheqel" or "New Sheqalim" and the date "1989/5749" in Hebrew and English on the rim, "Israel" in Hebrew, Arabic and English. State Emblem of Israel.

Reverse: On the right, a stylized drawing of trees and a gazelle, symbol of Israel's flora and fauna. "...and I shall give thee a pleasant land" (Jeremiah 3.19) in Hebrew and English.

Edge: "41st Anniversary of the State of Israel" in ancient script. Design: Ruben Nutels, Engraver: Tidhar Dagan, Mint: Stuttgart Mint, Germany

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	A-32	2113-1303	1989	NIS 1	Ag/850 BU	30mm/14.4gm	6,249	\$15.00
	A-32a	2113-0373	1989	NIS 2	Ag/850 Prf.	37mm/28.8gm	7,061	\$25.00

ה'תש"ן 5750 (1990) "Archaeology"
42ND ANNIVERSARY OF INDEPENDENCE A-33



Archaeological research has made vast strides in deepening our understanding of Israel's past. The abundance of archaeological discoveries made in Israel throw new light on the settlement of the Hebrew tribes and the establishment of the Monarchy, through the Second Temple period to the Roman, Byzantine and Middle-Age eras. (See G-34 for gold issue).

Obverse: "1" or "2", to the left, the State Emblem. In Hebrew and English: "One New Sheqel- Two New Sheqalim." The date in English and Hebrew, "1990-5750."

Reverse: Ancient Hebrew letters from the Lachish seals; commemorating the year of the Hebrew Language; Chancel from ancient synagogue; stone from the Herodian period.

Edge: "42nd Anniversary of the State of Israel" in ancient script. Design: Ruben Nutels (obverse), Ehud Shafir (reverse), Engraver: Tidhar Dagan, Mint: Stuttgart Mint, Germany

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	A-33	2113-4301	1990	NIS 1	Ag/850 BU	30mm/14.4gm	5,509	\$16.00
	A-33a	2113-3371	1990	NIS 2	Ag/850 Prf.	37mm/28.8gm	5,457	\$26.00

ה'תשנ"א (Exodus 91) 5751 (1991) א
43RD ANNIVERSARY OF INDEPENDENCE A-34



The Ingathering of the Exiles is the main challenge facing the State of Israel. Its supreme importance, as a cornerstone of Modern Israel, was recognized in the 1948 Declaration of Independence, in the Law of the Return which guarantees every Jew his birthright of living in Israel. (See G-36 for gold issue.)

Obverse: "1" or "2," the State Emblem. "Israel" in Hebrew, English and Arabic and the words, "New Sheqel" and the date "1991" in English and Hebrew ("5751").

Reverse: In the center, figures of immigrants getting off a plane. Around the rim, in English and Hebrew, "I will gather them out of all countries, Jeremiah 32:37."

Edge: Ancient Hebrew characters. Design: Ruben Nutels (obverse), Nathan Karp (reverse). Engraver: Tidhar Dagan. Mints: 1 Sheqel Stuttgart, Germany; 2 Sheqalim, Utrecht Mint.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	A-34	2113-7309	1991	NIS 1	Ag/850 BU	30mm/14.4gm	<15,000	\$17.00
	A-34a	2113-6395	1991	NIS 2	Ag/850 Prf.	37mm/28.8gm	<15,000	\$28.00

ה'תשנ"ב (Law of Israel) 5752 (1992) ב
44TH ANNIVERSARY OF INDEPENDENCE A-35



The concept of law and justice was first taught to the people of Israel by the Bible, and this was the source of the rules of conduct adopted by many other religions and cultures of the world. These same values were rooted in the modern State of Israel at its establishment. In present times, they continue to assure their perpetuity. (See G-38 for gold issue.)

Obverse: "1" or "2," above the State Seal, with the words, "New Sheqel" or "New Sheqalim" in Hebrew and English on the rim, and the word "Israel" in Hebrew, Arabic and English.

Reverse: The Scales of Justice over a gate with steps leading to it. The Verse, "Execute ye judgement and righteousness," Jeremiah 22.3 in Hebrew and English.

Edge: "44th Anniversary of the State of Israel" in ancient script. Design: Naomi & Meir Eshel (obverse), Ehud Shafrir (reverse). Engraver: Tidhar Dagan. Mint: La Monnaie de Paris.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm/Wt. gm.	Final Mintage	Issue Price
	A-35	2113-8305	1992	NIS 1	Ag/925 BU	30mm/14.4gm	4,047	\$17.50
	A-35a	2113-8397	1992	NIS 2	Ag/925 Prf.	38.7mm/28.8gm	4,486	\$28.50

**“Israel, Land of Tourism” 5753 (1993) ד' תשנ"ג
45TH ANNIVERSARY OF INDEPENDENCE A-36**



Israel is small in size but exceptionally rich in its natural and human landscape. Many thousands of Jews and Christians come to sanctify their holidays in the Holy Land to enjoy the many museums, archeological sites, unique markets, snow-capped mountains, semi-tropical Dead Sea and lovely beaches. (See G-42 for gold issue.)

Obverse: “1” or “2”, below the State Seal, with the words, “New Sheqel” or “New Sheqalim” in Hebrew and English. The word “Israel” in Hebrew, Arabic and English.

Reverse: Sun and a boat, hotel room key with tag engraved with the word “Israel” in Hebrew and English. Second Temple column and lintel of Baram synagogue, in Galilee.

Edge: “45th Year of the State of Israel” in ancient Hebrew script. Design: E. Weishoff. Mint: Royal Netherlands Mint, Utrecht.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	A-36	2114-1308	1993	NIS 1	Ag/925 BU	30mm/14.4gm	7,000	\$20.00
	A-36a	2114-1390	1993	NIS 2	Ag/925 Prf	38.7mm/28.8gm	7,000	\$33.00

**“For a Better Environment” 5754 (1994) ד' תשנ"ד
46TH ANNIVERSARY OF INDEPENDENCE A-37**



Joining the world effort in protecting the planet Earth, the State of Israel has declared the year 5754 (1993/94) as the Year of the Environment. Much admirable work has already been accomplished; cleaning up the coasts and brooks, recycling of waste material, prevention of air pollution, preservation of nature and landscape. (See G-45 for gold issue.)

Obverse: “1” or “2”, the State Seal, with the words, “New Sheqel” or “New Sheqalim” and the date in Hebrew and English on the rim, the word “Israel” in Hebrew, Arabic and English.

Reverse: A flower whose center resembles the earth, a delicate reminder of our harmed planet, and “For a better Environment” in Hebrew and English.

Edge: “Israel's 46th Anniversary” in ancient script. Design: Naomi & Meir Eshel. Engraver: Tidhar Dagan. Mint: Stuttgart, Germany.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	A-37	2114-2304	1994	NIS 1	Ag/925 BU	30mm/14.4gm	<6,600	\$23.00
	A-37a	2114-2396	1994	NIS 2	Ag/925 Prf	38.7mm/28.8gm	<6,600	\$38.00

"Caesarea" 5749 (1988) ה'תשס"ח SI-12



The seventh issue in the "Historic Sites in the Holy Land" series. The ancient maritime city of Caesarea is located on the Mediterranean coast south of Haifa, and was built in 20 BCE by Herod the Great in honor of Caesar Augustus. Caesarea's splendors are described by Josephus and the city figured prominently in the lives of the early Christians such as Peter and Paul. The Jewish Revolt against the Romans began in 66 CE in Caesarea. Caesarea was demolished by the Mameluke Sultan Bibares in 1265. (See G-31 for gold issue).

Obverse: "1/2" or "1", to the left, the State Seal, with the words, "New Sheqel" in Hebrew and English. Around the rim, the date and "Israel" in Hebrew, Arabic and English.

Reverse: Caesarea Ruins: capital of a pillar decorated with menorah, amphitheatre, Crusader Fortress, ancient port and Roman Aqueduct. "Caesarea" in Hebrew and English.

Edge: NIS 1/2 smooth, NIS 1 milled. Design: Gideon Keich. Engraver: Tidhar Dagan. Mint: Stuttgart, Germany.

✓	Haffner #	IGMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	SI-12	2256-4232	1988	NIS 1/2	Ag/850 BU	23mm/7.2gm	5,865	\$14.00
	SI-12a	2256-3309	1988	NIS 1	Ag/850 Prf.	30mm/14.4gm	6,560	\$20.00

"Jaffa" 5750 (1989) ה'תש"ן SI-13



The eighth issue in "Historic Sites in the Holy Land" series. Jaffa is one of the oldest cities in the world that has survived to this day, making itself a name even before Jerusalem. An important sea-port of olden times, it served as a strategic point for conquerors for thousands of years, conjuring up many images: the Bible tells of Jonah, the prophet who fled from Jaffa to the sea and was swallowed by a whale. The curriculum of the Crusaders tells of its importance as the nearest port to Jerusalem. (See G-33 for gold issue.)

Obverse: "1/2" or "1", to the left, the State Seal, with the words, "New Sheqel" in Hebrew and English. Around the rim, the date and "Israel" in Hebrew, Arabic and English.

Reverse: Outline of Jaffa Port from the sea, the lighthouse and its beams of light, sailing boat and houses typical of Jaffa. Around the top rim "Jaffa" in English and Hebrew.

Edge: NIS 1/2 smooth, NIS 1 milled. Design: Gideon Keich (obverse), Ehud Shafir (reverse). Engraver: Tidhar Dagan. Mint: Stuttgart, Germany.

✓	Haffner #	IGMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	SI-13	2256-7230	1989	NIS 1/2	Ag/850 BU	23mm/7.2gm	4,940	\$15.00
	SI-13a	2256-6307	1989	NIS 1	Ag/850 Prf.	30mm/14.4gm	5,844	\$19.00

"Sea of Galilee" 5751 (1990) ה'תשנ"א SI-14



The ninth issue in the "Historic Sites in the Holy Land" series. The Sea of Galilee extends from the Galilee Mountains in the west to the Golan Heights in the east. Three names have been given to this Sea: "The Sea of Galilee," the New Testament name preferred by the Christians; "the Lake of Tiberias," named for the City of Tiberias located on its shore; and the "Kinneret" due to its harp shape and because the sound of its waves are as pleasing to the ear as the sound of a beautiful harp. (See G-35 for gold issue).

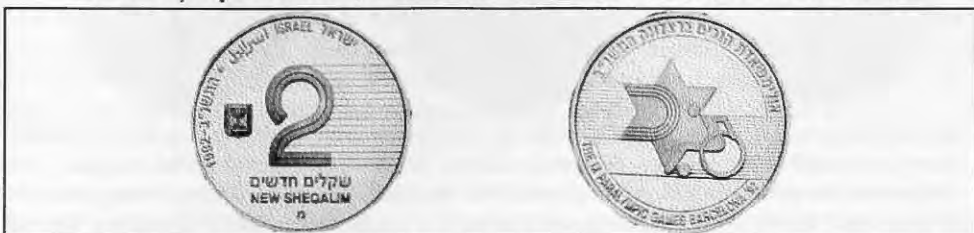
Obverse: "1/2" or "1", to the left, the State Seal, with the words, "New Sheqel" in Hebrew and English. Around the rim, the date and "Israel" in Hebrew, Arabic and English.

Reverse: Aerial view incorporating archaeology of the region, City of Tiberias coin (2nd cent. C.E.), a section of Mosaic of the Zodiac (synagogue, Tiberias), relief from Capernaum, mosaic from Kursi. "Sea of Galilee" in Hebrew and English.

Edge: NIS 1/2 smooth, NIS 1 milled. Design: Gideon Keich (obverse), Ehud Shafir (reverse). Engraver: Tidhar Dagan. Mint: Stuttgart, Germany.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	SI-14	2257-0233	1990	NIS 1/2	Ag/850 BU	23mm/7.2gm	4,346	\$15.00
	SI-14a	2256-9305	1990	NIS 1	Ag/850 Prf.	30mm/14.4gm	4,735	\$19.00

"IX Paralympic Games, Barcelona '92" 5752 (1992) ה'תשנ"ב SI-15



The Paralympic Games have become a first-class sports event, attracting the media and the interests of millions of sports lovers around the world. The Barcelona Paralympic Games was on the biggest scale ever. Israeli athletes in these sports rated among the best in the world and contributed to the advancement of sports for the disabled. (See G-39 for gold issue)

Obverse: "2" closing the parallel lines which continue on the reverse. State emblem, "new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: Star of David; on the right side, three of its angles form the outline of a sportsman in a starting position. On the left side, two angles of the Star form the outline of the Stadium. The parallel lines on either side symbolize strength and movement.

Edge: milled. Design: Abraham Patt. Engraver: Tidhar Dagan. Mint: Stuttgart Mint, Germany.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	SI-15	2113-9393	1992	NIS 2	Ag/925 Prf	38.7mm/28.8gm	3,718	\$28.50

"150th Anniversary of B'nai B'rith" 5752 (1992) SI-16



B'nai B'rith is the world's oldest and largest Jewish volunteer organization and is dedicated to the promotion of peace and democracy everywhere. Since 1843, B'nai B'rith has defended human rights and fought hatred and bigotry. (See G-41 for gold issue)

Obverse: "1" or "2", state emblem, "new Sheqel" or "new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: "B'nai B'rith" in Hebrew and English, "1843-1993", their organization's emblem, a menorah, from which stems B'nai B'rith's 7 principles: "brotherhood, unity, charity, peace, truth, light, righteousness" in Hebrew.

Edge: NIS 1: smooth, NIS 2: milled. Design: Ruben Nutels. Engraver: Tidhar Dagan. Mint: NIS 1: Utrecht, The Netherlands; NIS 2: Stuttgart Mint, Germany.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	SI-16	2114-0302	1992	NIS 1	Ag/925 BU	30mm/14.4gm	<12,000	\$20.00
	SI-16a	2114-0394	1992	NIS 2	Ag/925 Prf	38.7mm/28.8gm	<12,000	\$32.00

"Revolt and Heroism" 5753 (1993) SI-17



The uprisings in the Ghettos and Camps by the Jewish people during the horrors of the Holocaust record an amazingly courageous chapter in the history of the Jewish people. This coin honors the memory of those who raised the standard of revolt in Europe's valley of death 50 years ago. The Warsaw Ghetto Uprising broke out on April 19, 1943 and had two fighting factions: ZOB and ZZV. Other uprisings are also honored. (See G-44 for gold issue)

Obverse: "1" or "2", state emblem, "new Sheqel" or "new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic. Diagonal lines of dots as on reverse.

Reverse: Geometric shapes representing the walls of the camps and ghettos, and pointed pieces of barbed wire. In the center, a Star of David breaks through the walls and the wire. Diagonal lines of dots, all in one direction, representing the bullets and fight towards one single goal. To the right, a flame symbolizes the heroism. "Revolt and Heroism" in Hebrew and English.

Edge: NIS 1: smooth, NIS 2: milled. Design: Ruben Nutels. Engraving and minting: Dutch Mint, Utrecht, The Netherlands.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	SI-17	2258-3309	1993	NIS 1	Ag/925 BU	30mm/14.4gm	<8,000	\$22.00
	SI-17a	2258-3391	1993	NIS 2	Ag/925 Prf	38.7mm/28.8gm	<8,000	\$35.00

Holy Land Wildlife Series (Song of Songs)

The love poetry of the "Song of Songs" is perhaps the most sublime in the entire world of literature. All admire the great love it speaks for the countryside, plants and animals of the Land of Israel. Of the rich array of animal, flower, tree and fruit images that embellishes the love poems, three plant-animal pairs are featured in this 3-piece series of commemorative coins.

Attributed to King Solomon, and famous for its literary gems, the Song of Songs scroll is a wonderful creation describing love and spring in Israel. On the face of it, there seems to be no hint of holiness in the Song of Songs; the entire scroll consists of love poems sung by the lovers themselves. But, as Rabbi Akiva said: "for all the ages of the whole world are not worth the day wherein the Song of Songs was given to Israel, for all the Hagiographa is sacred, but the Song of Songs is the most sacred of them all" (Mishna Yadaim 3,5). Rabbi Akiva explained, and traditional Judaism interprets, that the entire scroll of the Song of Songs is not a secular poem but an allegory based upon the love between the Creator and the People of Israel. Others enjoy the beautiful poetry of King Solomon at its human face value, as the song of erotic yet naive pastoral love.

"Dove & Cedar" 5751 (1991) א HLW-1



The first coin offered in the Holy Land Wildlife Series. "Thou art fair, my love.. thou hast doves' eyes" sings he to her. She, in her praise, says of him: "excellent as the cedars". These two images, fresh and vivid today as they were in biblical times, complement each other: the dove on the reverse, the cedars on the obverse. (See G-37 for gold issue.)

Obverse: On the left, two cedars, encircled by the quotation, "excellent as the cedars, Song of Songs 5:15" in Hebrew and English. "1" or "2", state emblem, "new Sheqel" or "new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: A dove on the background of clefts of a rock. Around the rim the quotation, "Thou hast doves' eyes (Song of Songs 4:1)" in Hebrew and English and the year "1991" and its Hebrew equivalent "5751."

Minting: Stuttgart Mint, Germany.

"Roe and Lily of the Valleys" 5752 (1992) ב HLW-2



The second coin issued in the Holy Land Wildlife series. She calls to him: "make haste, my beloved, and be thou like to a roe," and commends herself to him: "I am the Rose of Sharon, the lily of the valleys. (See G-40 for gold issue.)

Obverse: "Lily of the Valleys" (a wild narcissus) in bloom encircled by the quotation, in Hebrew and English, "Lily of the Valleys, Song of Songs 2,1." "1" or "2", state emblem, "new Sheqel" or "new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: In the center, a roe on a background of a blossoming field, encircled by the quotation, in Hebrew and English, "like to a roe, (Song of Songs 8:14)," the date "1992" and its Hebrew equivalent "5752" on upper left rim.

Minting: La Monnaie de Paris, France.

"Young Hart and Apple Tree" 5753 (1993) ה תשנ"ג HLW-3



The third coin issued in the Holy Land Wildlife Series. She compares her beloved to a "young hart upon the mountains of spices," and adores him as the "apple tree among the trees of the woods." (See G-43 for gold issue.)

Obverse: A fruit bearing branch of hawthorn, which is identified today with the biblical "apple tree," encircled by the quotation, "As the apple tree among the trees of the wood, Song of Songs 2.3" in Hebrew and English (In English only the first four words). "1" or "2", state emblem, "new Sheqel" or "new Sheqalim" and the date in Hebrew and English. "Israel" in English, Hebrew and Arabic.

Reverse: In the center, a young hart with its mother on a background of a blossoming field, encircled by the quotation, "A young hart (Song of Songs 8:14)" in Hebrew and English. The date "1993" and its Hebrew equivalent, "5753" on the rim.

Minting: Stuttgart Mint, Germany.

Common elements of the series: Edge: NIS 1: smooth, NIS 2: milled. Design: Assaf Berg (obverse), Ruben Nutels (reverse). Engraving: Tidhar Dagan.

✓	Haffner #	IGCMC #	Year	Denom.	Metal	Diam. mm./Wt. gm.	Final Mintage	Issue Price
	HLW-1	2257-4300	1991	NIS 1	Ag/925 BU	30mm/14.4gm	4,125	\$17.50
	HLW-1a	2257-3396	1991	NIS 2	Ag/925 Prf	38.7mm/28.8gm	5,005	\$28.50
	HLW-2	2257-8304	1992	NIS 1	Ag/925 BU	30mm/14.4gm	<10,000	\$17.50
	HLW-2a	2257-7390	1992	NIS 2	Ag/925 Prf	38.7mm/28.8gm	<10,000	\$28.50
	HLW-3	2258-2303	1993	NIS 1	Ag/925 BU	30mm/14.4gm	<10,000	\$21.00
	HLW-3a	2258-1399	1993	NIS 2	Ag/925 Prf	38.7mm/28.8gm	<10,000	\$32.00

Lithuanian Detectives by Peter S. Horvitz

Lithuania, the birthplace of three of my grandparents, has long attracted my interest in terms of its history, its cultural history, and its numismatics. Where these interests intersect with my Jewish heritage, I find a very special kind of excitement.

For instance, a number of years ago, in reading a book called History of the Jews in Vilna by Israel Cohen (Philadelphia, 1943), I found the following passage. "Four years later King Sigismund II, Augustus (1545-1572), leased to a certain Jew in Vilna the privilege of minting coins for three years," (pp.4-5). Some math and some double checking in Daniel Friedenberg's Jewish Minters and Medalists (Philadelphia 1976), p. 19, showed that the three years in question began in 1555. Now, depending on what part of that year the lease began, coins issued by this Jew might be dated 1555, 1556, 1557 or 1558, with only 1556 and 1557 unequivocally years where the coins were definitely issued by the Jew in question.

By the way, in 1560, two Jews with the names of Felix and Borodavka leased the minting privilege. Unfortunately, the length of this lease is not known, so it would be impossible to identify coins that could have been struck by these two Jews, at least by date alone. Borodavka, this time on his own, received the same concession again in 1569.

Well, after reading these things, I set myself up as a detective to track down one of these Jewish-Lithuanian coins of 1556 or 1557 for my collection.

Now while one is familiar in literature with English, French, Belgian and American detectives, not too many Lithuanian detectives spring to mind. But this is unfair, for one of the greatest stories ever written has a Lithuanian Jew acting as a detective as one of its central characters.

One of the most famous stories of the great Yiddish writer Isaac Loeb Peretz (1852-1915) "If Not Higher" is a detective story, though I have never seen it so discussed. Certainly none of the standard histories of detective fiction nor the reference works on the genre mention Peretz. Works on Yiddish literature and studies of Peretz are equally silent on detective fiction. Yet this story, first published between 1875 and 1890, exactly as the same time as the first Sherlock Holmes stories, is a detective story and the detective is an unnamed Litvak (Lithuanian Jew). This story, like Sophocles' Oedipus the King, the great Apocryphal stories of Daniel, and Voltaire's Zadig, is a great literary work that transcends the detective form, but also does conform to its structure.

The story tells that the Rabbi of Nemirov, a noted leader of the Chassidic movement, would disappear every morning during the Penitential Days between Rosh Hashanah and Yom Kippur. He could

be found nowhere. His disciples insisted that he must ascend each morning to heaven.

"Once, however, there came a Litvak - and he laughed! You know these Litvaks - they rather despise moralizing tracts, but stuff themselves with the Talmud and the codes. Well, the Litvak points out a special bit of the Gemoreh - and hope it is plain enough: even Moses could not reach heaven in his lifetime, but had to remain ten feet below the sky. And I ask you, who is going to argue with a Litvak? But what becomes of the Rabbi? "I don't know, and I don't care" says he, shrugging his shoulders and all while determined to find out. What a Litvak!"

One night, the Litvak hid under the Rabbi's bed. "Another person might have fallen asleep, but not so the Litvak, he kept himself awake by reciting to himself from memory an entire tractate of the Talmud!"

Before he slept, the Rabbi lamented for "Israel's pain and sorrow.. A normal soul would have been dissolved in grief. But the heart of a Litvak is of cast-iron. The Litvak heard and lay still." The long night passed, "But a Litvak is dogged. He quivers and quakes like a fish in water - but he does not budge."

In the morning, the Rabbi awoke and disguised himself like a peasant. He took a hatchet and sneaked out of his house and went to a nearby woods. He chopped down a tree and cut it into logs. Then he chopped the logs into kindling and then he tied all the wood into a bundle. He hoisted the bundle on his back and walked back to town. All the while the Litvak followed him.

The Rabbi arrived at the house of an elderly widow and offered to sell her the wood. He spoke to the Jewish woman in the Byelorussian dialect that was the language of the peasants. She said that she could not afford the fire-wood, though her house was frigid. The Rabbi told her he would give her the wood on credit. She told him that she would never be able to pay him back. He replied, "You are a poor sick Jewess, and I am willing to trust you with this little bundle of wood; I believe that in time you will repay me. And you, you have such a great and mighty God, and you do not trust Him! not even to the amount of a miserable six-groschen for a little bundle of wood!"

The widow then lamented that she didn't even have strength left to build a fire. The Rabbi told her not to despair and he built the fire for her. As he prepared the fire, the Litvak, standing outside the window, could hear the Rabbi reciting the three Penitential prayers.

The Litvak, who had witnessed all this, remained in Nemirov and became a disciple of the Rabbi. Afterwards, whenever he heard anyone mentioning the Rabbi flying to heaven, he would no longer laugh, but would add, "If not still higher!"

The reputation that the Lithuanian Jew had for stubbornness, learning and rationality, as reflected in this story by a Polish born author, was one that was won through the reputation of its schools of Jewish learning. Vilna, Vilnius in Lithuanian, was known throughout

Eastern Europe as the Jerusalem of Lithuania.

The greatest figure in the Jewish history of Lithuania was Rabbi Elijah Ben Solomon Zalman, the Gaon of Vilna (1720-1799). It was the influence of the Gaon and his firm opposition to the Hassidic movement that won for Lithuania its reputation for strict intellectualism. This was reflected, somewhat humorously, in Peretz's story.



19th-century aquatint of the great Lithuanian Talmudic scholar, student of mathematics and resolute foe of Hasidism, the Gaon of Vilna.

Well, my detective work, like that of Peretz's Litvak was dogged determination and patience. Whenever I received a catalog of coins with coins of Lithuania included, I checked for the desired dates. The process literally took years. Finally, I tracked down and acquired the silver half-groschen coin dated 1556 that illustrates this article.

An Historical Banking Document by Dr. Sidney L. Olson

Over many years, I collected all kinds of Judaic share certificates, checks and financial memorabilia. This was well before the term *scripophily* was invented to describe this aspect of numismatics. I was fortunate that with our fund raising efforts for the new building of Shaare Zedek Hospital in Jerusalem, I was placed in contact with several "old timers" who somehow had access to this material. It seems I was buying what very few others were and the material accumulated into the largest collection of its type. Eventually I was able to enter the entire inventory on computer sheets, which resembled a good size book.

Now there comes a period in one's life when it becomes time to dispose of material things. Rather than break up the collection, my wife Miriam and I decided to donate it to a institution where it could be used and appreciated for its historical significance. The place was the Israel Museum in Jerusalem. The numismatic curator, Prof. Ya'akov Meshorer, is now preparing a catalog for the collection.

What follows next is a self explanatory letter from Prof. Meshorer.

מוזיאון ישראל, ירושלים
the israel museum, jerusalem
متحف اسرائيل، اورشليم القدس

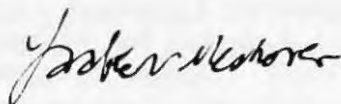
January 13th, 1994

Dear Sidney,

This is just to inform you that we are progressing with the preparation of the catalogue. However, the main reason for this letter is to tell you about an interesting find which took place while going through family archives three days ago. I found a huge file that belonged to my uncle - my mother's eldest brother, Menashe Manny, who was born in Hebron in 1889 and started working for the Anglo-Palestine Bank in Hebron in 1908. In 1919 he was appointed to be in charge of the local Hebron Branch.

I am hereby enclosing a document of his pension fund from the bank, issued in 1912, as well as a letter of appointment for his job in Hebron, signed by Dr. Levantine, and the second name is I believe Hoofien. I am enclosing the photocopies of these interesting documents, which I think should be given to the Museum as part of your collection. What do you think? From my point of view, I will do this gladly. Incidentally, as you may have noticed, his annual salary in 1912 (1,020 Francs) was only 6 Golden Napoleans!

Cordially,



Professor Ya'akov Meshorer
Chief Curator, Tamar and Teddy Kollek Curator of Archaeology
Curator of Numismatics

Jaffa 8 August 1919
To: Mr. Menashe Manny
Jerusalem

Dear sir:

We hereby announce that we think it is in order to appoint you as the manager of the Hebron branch on a temporary basis instead of Mr. Malonis and in the course of a few months we will decide definitely in this regard. If you (Mr. Manny) fulfill the position to our satisfaction, you will remain there, but we say explicitly that we do not promise that you will remain in the capacity of manager there (Hebron Branch) or whether we will transfer you to another branch. On the other hand,. should we decide to appoint another manager, we do promise that if you stay in the Hebron branch that you will have signatory right.

As manager, you must conduct the business, the accounts and the correspondence, and it goes without saying that you must do everything carefully; you must read the protocols and procedures concerning the place. You must execute the instructions you will receive from us from time to time.

Also, it follows naturally that as temporary manager, you will bear the main responsibility for conducting the business and you will consult with Mr. Rivlin, respect him, while considering the fact that it will be difficult for Mr. Rivlin to be second in importance when you, Mr. Manny are younger than him.

Please send by return, samples of your signature in Hebrew and Latin characters. Please send ten samples of your Latin character signature.

We will send the necessary circulars from here and you, Mr. Manny will not sign until you receive notice from us that we have sent the circular. If you move your family to Hebron, you will receive the sum of 10 Palestine Pounds.

Yours truly,
D. Levontine
S. Hoofien

The editor sincerely thanks Mrs. Rivka Toledano of the Israel Government Coins and Medals Corporation in Jerusalem for her great work in translating this document..

Agrippa 1st, Exemplary Diplomat by Jonathan A. Herbst M.D.

Agrippa 1st was a most unusual Herodian king. He was an observant Jew that was quite sympathetic to the Pharisee philosophy, as well as a Judean nationalist unafraid to act in the best interests of his own people. The grandson of Herod the Great and his wife, Mariamne the Hasmonean princess, Agrippa 1st seemed to take more of his genetics from the Hasmonean side of his family tree. But, his superb skill and charm in the dangerous, delicate, often byzantine world of Roman imperial diplomacy was truly Herodian in scope.

When Agrippa was but a youth in the imperial court of Rome, he already had a reputation as having a ready wit and charm. Named after the famous Roman Marcus Agrippa, a close friend of Herod the Great, he was sent to Rome at age five where, using his excellent interpersonal skills, he became immensely popular at the Roman imperial court. There he made close friends among the Roman ruling class youth, including Drusus, son of the emperor Tiberius, and, later, also Gaius (Caligula), who was Tiberius' grand-nephew. Drusus died at an early age in 23 C.E., but Agrippa hit the jackpot in his friendship with Gaius. In a moment of intemperance, Agrippa was overheard expressing his hopes to Gaius of Gaius' early succession to the imperial throne. No doubt Agrippa's intent was to flatter Gaius, but a shocked Tiberius viewed this banter as treason. The result was Agrippa's immediate arrest and imprisonment. However, Tiberius died six month's later in 37 C.E., and the new emperor Gaius Caesar now not only had his friend Agrippa released, but granted to him the territories of Agrippa's recently deceased uncle Philip around the Golan, also giving him the title of king, not allowed to a Jew since the time of Herod the Great, and the honorary Roman rank of praetor.

In 38 C.E., in route to his Golan kingdom from Rome, Agrippa 1st made a side trip to visit the Jewish community of Egyptian Alexandria, which just then was sorely in need of some influence in Roman imperial circles. He subsequently became embroiled in a dangerous dispute between this richest and largest Jewish population of the Diaspora and it's rather hostile Greek neighbors. Vigorously taking the part of the Gentile masses was Aulus Avillius Flaccus, the Roman prefect or governor of Egypt, whose series of actions in this affair were rather pointedly and crudely antisemitic. When Jewish Alexandria then suffered it's first violently destructive pogrom, which was provoked by Flaccus and implemented by his Greek hooligans, and this was followed by the public flogging and humiliation of thirty-eight members of the Alexandrian Jewish Council, Agrippa quickly intervened with his friend Caligula on behalf of his co-religionists. As a result, Flaccus as recalled to Rome, placed on trial, had his fortune confiscated, and was then banished to a Greek island, to be executed

the next year. Delivering his people from almost certain doom in Egypt, Agrippa assumed a hero's stature of almost biblical proportions. Such influence with Rome and the courage to use it in his people's behalf made Agrippa 1st the undisputed and very popular leader of the Jewish world, despite his not yet being made king over Judea itself, but only of a small province to the north.

Agrippa was so sure of his position as an imperial favorite that he boldly struck his son's young image on three coins struck by his mint. The first in 38 C.E., dated year 2 (Hendin-73), depicted Agrippa's diademed head on one side, while on the reverse was his son and by this implication his heir, the young Agrippa 2nd on horseback. This coin is historically remarkable because it shows Agrippa's confidence in his being able to pick his own heir to his throne, which was normally solely an imperial prerogative.



Later on in 41 C.E., the 5th year of his reign, Agrippa would strike another coin with the head of young Agrippa 2nd on one side and a double crossed cornucopia on the reverse (Hendin 79). (This interesting coin depicted in the photograph was found and utilized again more than four hundred years later by Judea's Byzantine occupiers as a unique weight for three scripulum. Note the three small holes bored along the side of the coin.)



A third coin depicting young Agrippa 2nd on one side and an anchor on the other was struck in the seventh year of Agrippa's reign and was initially wrongly attributed to that of Agrippa 2nd.

Meanwhile, back in Tiberias his uncle Herod Antipas steamed over his nephew's rising fame and stature. Antipas had given Agrippa aid before, only to be rewarded by what Antipas perceived as ingratitude. But, it was really Antipas' jealous wife Herodias, who also happened to be Agrippa's sister, who stirred the cauldron of intrigue. Under her ambitious prodding, in 39 C.E. she and her husband traveled to Rome to urge the mercurially unpredictable and increasingly irrational Emperor Caligula to reward Antipas with kingly rank, too. Agrippa managed to have them met at Caligula's court with concocted accusations accusing Antipas of having conspired against Caligula's uncle Tiberius, as well as plotting with the Parthians against Rome. Recognizing his forty-three years of service to Rome, Caligula

spared Antipas' life, but banished him to Gaul, as had been his brother Archelaus years ago. Herodias elected to follow him there to exile. Antipas' territories of both the Galilee and of Perea across the Jordan were then added to that of the victorious Agrippa, doubling the extent of what was his previously. A beautifully struck coin (Hendin-74) of Agrippa's regnal year five, or 40 C.E., depicts the head of Caligula on one side, and Germanicus, the revered deceased father of Caligula, in a quadriga on the reverse.



In 40 C.E., under even more perilous circumstances, Agrippa intervened once again with Caligula in support of his people. A now wildly megalomaniacal Caligula, taking a page from the Judea's old Seleucid oppressor Antiochus 4th, insisted both on his divinity and his being worshiped as such by all the peoples in the empire. Naturally, while the polytheistic Greeks found this easy to comply with, the Jews were universally horrified. Caligula planned to place a statue of himself in the Holy Temple in Jerusalem and insisted on the Jews sacrificing TO him as a god, not merely FOR him to G-d. The work on the statue was already commenced in Syria, and plans were made to escort it to Jerusalem accompanied by two Roman legions plus extensive auxiliary forces. Revolt in Judea appeared imminent. The First Revolt would have commenced right then had Agrippa 1st not gone to Rome and directly appealed to his old friend Caligula's last vestiges of sanity and logic and thus avoided this ultimate provocation. Soon after, Caligula, whose descent into madness had not gone unnoticed by his fellow Romans, was assassinated. His death in January of 41 C.E. probably secured a relative peace for Judea for another twenty-five years.

In the chaos that ensued directly after Caligula's death, Agrippa managed to act as a benevolent and indispensable mediator between the Senate, the praetorian guard, and Claudius, the uncle of the deceased mad emperor. Indeed, had it not been for Agrippa's role, Claudius, who had never before held high stature in Rome, would certainly never have been crowned emperor. Immediately after the ascension of Claudius, the Alexandrian Greeks had the poor judgment to send their leaders named Isidorus and Lampon to Rome accusing their Jewish neighbors of treasonable acts. Grateful for the Jewish support so critical to his obtaining his position, these arguments were not taken well by Claudius, who had them both executed and then confirmed Jewish rights in Alexandria. Again, thanks to Agrippa, the Jews had been saved.

Claudius' gratitude was more than apparent also in Israel itself, where the territory of Judea was given to Agrippa, and it's procurator

recalled to Rome. Agrippa, now elevated to consular rank and controlling territories similar in extent to that of his grandfather Herod the Great, would rule his people from Jerusalem itself. In addition, Claudius had Agrippa's brother Herod declared king of Chalcis in Lebanon and given the rank of praetor. This same Herod of Chalcis also obtained Agrippa's daughter Berenice as a wife. Agrippa then even designated himself with the self-proclaimed title of Great King, so as to distinguish himself from his brother and other kings of lesser Roman ranking.

Aware of the resentment that his Greek subjects might harbor toward him after the problems in Alexandria, Agrippa took pains to appease them with gifts to Greek cities such as Berytus (Beirut). The Jews delighted in his rule, and Agrippa's pro-Pharisee policies made his reign recorded as a golden age in the Talmud. With his Jewish motives so clear, he had to work doubly hard to keep Rome convinced of his continuing loyalty. The small Christian community of Judea perceived Agrippa in an unfavorable light, no doubt due to his pro-Pharisee stance, as well as for supposed actions against early church figures such as James who was reportedly executed as a heretic.

Quite the Jewish nationalist, and no doubt seeing the inevitability of a future conflict with Rome, in 42 C.E. Agrippa began augmenting the existing walls of Jerusalem. He then began to add a new Third Wall to encircle his capital's northern New City quarter, which had previously been outside the city's walls. As the Holy City was surrounded on its other three sides by steep ravines, it was only from the rather flat approach on the north that the city was really vulnerable, and it was from this direction historically that most of Jerusalem's conquerors had advanced. Gaius Vibius Marsus, the new Roman governor of Syria, reacted with immediate concern and reported this fortification effort to Claudius, rhetorically asking against whom these defenses were intended. Regardless, Agrippa continued his construction. Ever performing his delicate diplomatic balancing act, Agrippa struck a coin in both the seventh and eighth years of his reign, or from late 42 to 44 C.E., bearing either one of these two regnal dates (Hendin 76B), which depicts the head of Agrippa on one side with the caption "Agrippa, Lover of Caesar", and on the reverse a Tyche figure with rudder.



Then, too, there was the conference of Roman client kings that Agrippa had planned at Tiberias for his brother Herod and five other similar monarchs. Though he was invited to attend, Vibius Marsus was alarmed that even without evidence of a gross conspiracy, such

rulers might obtain working relationships amongst themselves that could be contrary to the interests of their Roman masters. In 44 C.E., when the meeting was convened, Marsus took great pains to have each ruler privately approached and asked to return to his home. In revenge against Marsus, Agrippa had subsequently placed an embargo prohibiting Judean commerce with the rather anti-Jewish Syrian Greek cities of Tyre and Sidon, which lay in Marsus' province. These cities were so dependent on Judea's bountiful agricultural produce that they sent delegations to Judea to sue for cessation of the embargo. A coin struck by Agrippa at this time depicts on the obverse side Agrippa and Herod of Chalcis crowning the Emperor Claudius, while on the reverse appear two clasped hands encircled by a lengthy inscription commemorating a recent treaty of friendship between Rome and Judea. Though Meshorer in his new Addendum I to *Ancient Jewish Coins* states that so far no such coin is with a readable date, he assumes that it was struck in year seven. The specimen depicted below (Hendin 76A) is marked clearly as "LH", or year eight, at the bottom of the coin and below the obverse figures. This coin may thus depict the dire condition that Agrippa felt himself to be in at the very end of his eight year reign.



It was in this diplomatically precarious atmosphere in early 44 C.E., that celebrations were held at Caesaria Maritima to honor Claudius' recent victories in Britain. In the midst of the official proceedings that ensued, and draped in a robe made solely of silver, Agrippa 1st suddenly fell violently ill with stomach pain and died at the young age of fifty-four. Ancient sources accept this remarkable death as from natural causes. The Jews, of course, severely mourned his passing. Christians celebrated his death as retribution from above, and the Greeks made grotesquely obscene parties upon hearing the news, publicly deploying statues of Agrippa's daughters in highly impolite ways. Despite modern forensic medicine being unavailable to confirm this, and despite the fact that there is certainly no way to prove this case in our time, the possibility of an assassination through poisoning sounds quite plausible, perhaps with arsenic or a similar agent. If so, the extensive list of all those with motives for such action would include the much disgruntled Greeks, the persecuted Christians, the hostile Syrian governor Marsus, or even agents under the orders of the emperor Claudius himself, who after all might have had enough of Agrippa's independent ways. In a very imperfect world Agrippa 1st did his very best for his people, his G-d, and his land. Unfortunately, even his massive efforts would not for long protect his people from the cruel future soon to come.

The Night Kemal Ataturk Received the Shema

by Hillel Halkin

from the FORWARD

Stories about the Jewishness of Ataturk, whose statue stands in the main square of every town and city in Turkey, already circulated in his lifetime but were denied by him and his family and never taken seriously by biographers. Of six biographies of him that I consulted this week, none even mentions such a speculation. The only scholarly reference to it in print that I could find was in the entry on Ataturk in the Israeli *Entsiklopedya ha-Ivrit*, which begins:

"Mustafa, Kemal Ataturk — (1881-1938), Turkish general and statesman and founder of the modern Turkish state.

"Mustafa Kemal was born to the family of a minor customs clerk in Salonika and lost his father when he was young. There is no proof of the belief, widespread among both Jews and Muslims in Turkey, that his family came from the Doenme. As a boy he rebelled against his mother's desire to give him a traditional religious education, and at the age of 12 he was sent at his demand to study in a military academy."

Secular Father

The Doenme were an underground sect of Sabbetaians, Turkish Jews who took Muslim names and outwardly behaved like Muslims but secretly believed in Sabbetai Zevi, the 17th-century false messiah, and conducted carefully guarded prayers and rituals in his name. The encyclopedia's version of Ataturk's education, however, is somewhat at variance with his own. Here is his account of it as quoted by his biographers:

"My father was a man of liberal views, rather hostile to religion, and a partisan of Western ideas. He would have preferred to see me go to a lay school, which did not found its teaching on the Koran but on modern science.

"In this battle of consciences, my father managed to gain the victory after a small maneuver; he pretended to give in to my mother's wishes, and arranged that I should enter the [Islamic] school of Fatma Molla Kadin with the traditional ceremony. ...

"Six months later, more or less, my father quietly withdrew me from the school and took me to that of old Shemsi Effendi who directed a free preparatory school according to European methods. My mother made no objection, since her desires had been complied with and her conventions respected. It was the ceremony above all which had satisfied her."

Who was Mustafa Kemal's father, who behaved here in typical Doenme fashion, outwardly observing Muslim ceremonies while inwardly scoffing at them? Ataturk's mother Zubeyde came from the mountains west of Salonika, close to the current Albanian frontier; of the origins of his father, Ali Riza, little is known. Different writers have given them as Albanian, Anatolian and Salonikan, and Lord Kinross' compendious 1964 "Ataturk" calls Ali Riza a "shadowy personality" and adds cryptically regarding Ataturk's reluctance to disclose more about his family background: "To the child of so mixed an environment it would seldom occur,

wherever his racial loyalties lay, to inquire too exactly into his personal origins beyond that of his parentage."

Learning Hebrew

Did Kinross suspect more than he was admitting? I would never have asked had I not recently come across a remarkable chapter while browsing in the out-of-print Hebrew autobiography of Itamar Ben-Avi, son of Eliezer Ben-Yehuda, the leading promoter of the revival of spoken Hebrew in late 19th-century Palestine. Ben-Avi, the first child to be raised in Hebrew since ancient times and later a Hebrew journalist and newspaper publisher, writes in this book of walking into the Kamenitz Hotel in Jerusalem one autumn night in 1911 and being asked by its proprietor: "Do you see that Turkish officer sitting there in the corner, the one with the bottle of arrack?" "

"Yes." "

"He's one of the most important officers in the Turkish army." "

"What's his name?" "

"Mustafa Kemal." "

"I'd like to meet him," I said, because the minute I looked at him I was startled by his piercing green eyes."

Ben-Avi describes two meetings with Mustafa Kemal, who had not yet taken the name of Ataturk, 'Father of the Turks.' Both were conducted in French, were largely devoted to Ottoman politics, and were doused with large amounts of arrack. In the first of these, Kemal confided:

"I'm a descendant of Sabbetai Zevi — not indeed a Jew any more, but an ardent admirer of this prophet of yours. My opinion is that every Jew in this country would do well to join his camp."

During their second meeting, held 10 days later in the same hotel, Mustafa Kemal said at one point:

"I have at home a Hebrew Bible printed in Venice. It's rather old, and I remember my father bringing me to a Karaite teacher who taught me to read it. I can still remember a few words of it, such as —" "

And Ben-Avi continues:

"He paused for a moment, his eyes searching for something in space. Then he recalled:

"*'Shema Yisra'el, Adonai Elohenu, Adonai Ehad!'*"

"That's our most important prayer, Captain."

"And my secret prayer too, *cher monsieur*," he replied, refilling our glasses."

Although Itamar Ben-Avi could not have known it, Ataturk no doubt meant "secret prayer" quite literally. Among the esoteric prayers of the Doenme, first made known to the scholarly world when a book of them reached the National Library in Jerusalem in 1935, is one containing the confession of faith:

"Sabbetai Zevi and none other is the true Messiah. Hear O Israel, the Lord our God, the Lord is one."

It was undoubtedly from this credo, rather than from the Bible, that Ataturk remembered the words of the *Shema*, which to the best of my knowledge he confessed knowing but once in his adult life: to a young Hebrew journalist whom he engaged in two tipsily animated conversations in Jerusalem nearly a decade before he took control of the Turkish army after its disastrous defeat in World War I, beat back the invading Greeks and founded a secular Turkish republic in which Islam was banished — once and for all, so he thought — to the mosques.

Ataturk would have had good reasons for concealing his Doenme origins. Not only were the Doenmes (who married only among themselves and numbered close to 15,000, largely concentrated in Salonika, on the eve of World War I) looked down on as heretics by both Muslims and Jews, they had a reputation for sexual profligacy that could hardly have been flattering to their offspring. This license, which was theologically justified by the claim that it reflected the faithful's freedom from the biblical commandments under the new dispensation of Sabbetai Zevi, is described by Ezer Weizman's predecessor, Israel's second president, Yitzhak Ben-Zvi, in his book on lost Jewish communities, "The Exiled and the Redeemed":

'Sainted' Offspring

"Once a year [during the Doenmes' annual 'Sheep holiday'] the candles are put out in the course of a dinner which is attended by orgies and the ceremony of the exchange of wives. ... The rite is practiced on the night of Sabbetai Zevi's traditional birthday.

... It is believed that children born of such unions are regarded as saintly."

Although Ben-Zvi, writing in the 1950s, thought that "There is reason to believe that this ceremony has not been entirely abandoned and continues to this day," little is known about whether any of the Doenmes' traditional practices or social structures still survive in modern Turkey. The community abandoned Salonika along with the city's other Turkish residents during the Greco-Turkish war of 1920-21, and its descendants, many of whom are said to be wealthy businessmen and merchants in Istanbul, are generally thought to have assimilated totally into Turkish life. The Turkish government, which for years has been fending off Muslim fundamentalist assaults on its legitimacy and on the secular reforms of Ataturk, has little reason to welcome the news that the father of the 'Father of the Turks' was a crypto-Jew who passed on his anti-Muslim sentiments to his son. Mustafa Kemal's secret is no doubt one that it would prefer to continue to be kept.



1981 Silver and Gold coins issued to commemorate the 100th anniversary of the birth of Kermak Ataturk, 1881-1981.

Since 1943, Turkey has issued regular and deluxe gold coins comparable to the traditional Ottoman issues. The regular coins are all dated 1923 plus the year of the republic. (eg. 1923/40). The portrait of Kermak Ataturk appears with the exception of a few years.





The Inside Story of the N.I.S. 1 - Coin by Shmuel Aviezer



The appearance of the new NIS 1.- coin in circulation in September 1985 was greeted with vehement criticism by the public. They complained that it is very difficult to handle due to its miniature size which also caused its getting lost.

The NIS 1.- coin was a part of a five-coin series, which was introduced into circulation with the advent of the New Sheqel on 4 September, 1985. The soaring inflation that year, hovering around yearly 400%, necessitated taking drastic measures to curb its gallop. Thus, a new anti-inflation program was put into effect in July 1985. As a complementary technical step, it was decided to shed out three heroes from the (old) sheqel denomination to endow the currency a slimmer look and adapt it to a more stable and practical guidance of economic transactions.

And so it was on a clear day, without a prior notice, the five coins of the reformed currency made a forceful entrance into circulation, whereas the series of nine coins of the (old) sheqel were formally in use. Although some of these coins ceased legally to be of value, they were not totally pumped out of circulation. It was imperative therefore that the new coins, especially the NIS 1.- which was worth one thousand times more than the old one sheqel, should be discernible and identifiable by the public to alleviate confusion.

In designing a new coin, the issuing authorities invariably consider several very important guidelines which are vital to ensure easy recognition by the users. a) A 25% difference in area from other coins of the same metal composition. b) A diameter not smaller than 15mm and not larger than 30 mm. c) A variety of alloys.

The five new coins (1, 5, 10 agorot, NIS 1/2 and NIS 1.-) met these guidelines in full. The size of the NIS 1.- coin (18 mm) was especially chosen to place it a far distance from the sheqel coins of the same copper-nickel alloy then in circulation; 1/2 sheqel (20mm, already annulled as legal tender); 1 sheqel (23 mm); 10 sheqalim (26 mm) and 100 sheqalim (29 mm). Moreover, it was considered safe to adopt a small diameter as experience in several European countries proved that coins with smaller diameter could be used to depict high face value, sidestepping the common custom that the higher the denomination the larger the coin.

Only the first four coins, produced in bronze alloy, smoothly flowed into circulation. The NIS 1.- had no such luck. Fierce opposition ignited harsh comments by the media. The small size of the coin contributed to nicknaming it with derisive names: midget (גמד); premature baby (פג); cockroach (ג'ויק); tiny (פצפון); button (כפתור); dwarf (ננס); saccharine tablet (כדור סכרין); zero (אפס); and acamol (אקאמול - which instead of curing headache, it caused one!)

Curiously, the wave of criticism did not raise identification problems, as everyone could recognize the coin and therefore no loss of money entailed, a prime goal of the planners of the coin and implicitly achieved. The real handicap, as emerged from public complaints, was its small size. Said Yediot Achronot of 16.10.85: "It is too small to be treated seriously, it disappears in the pocket or the wallet, it infiltrates through fingers, it hides in the corners; it is a zero, a small zero!"

The Bank of Israel currency department, in airing the problem and consulting with the Public Committee for Planning Coins & Banknotes, reached the conclusion that the size and character of the NIS 1- coin is basically right under the circumstances and in the long run the public will come to appreciate it. Even a passing proposal to issue a larger coin to replace it was discarded because considerable time is needed to prepare such a coin which eventually would spill more oil to the bonfire of confusion.

However, in order to soothe public opinion, the Bank initiated a two-pronged course of action: (a) to renew supply into circulation of the (old) 1000 sheqalim banknote (equivalent of the NIS 1-) when all other denominations of the shekel series were being withdrawn, and (b) to launch a crash-program to issue an NIS 1.- bank note with the same design of its counterpart in the shekel series bearing the effigy of Maimonides. The banknote was made ready within six months and immediately was placed in circulation. The banks were given the option to order either coins or banknotes of this denomination. At first the banks asked for nearly equal quantities of both, but slowly there emerged a preference of demand for the coin rather than the banknote.

Obviously, the public had nurtured an affinity to the new naughty little coin, especially after the bulk of the old sheqel coins had been withdrawn from circulation causing the NIS 1.- coin to be quite conspicuous. The supply of the banknote was eventually discontinued as the demand thereof waned.

Five years later, within the framework of a poll undertaken by the Bank of Israel as regards the issue of a NIS 5.- coin one question was inserted aiming to probe the attitude of the public vis-a-vis the NIS 1.- coin. The surprising reaction, as against the furor which raged when it was first issued, showed that some 80% of those interviewed liked the coin, being handy and identifiable!

This article ends with a front page story from "Haaretz" 25.1.88 entitled "The sheqel as hard currency: repels shrapnel that hit soldier". An Israeli soldier, in a clash with terrorists on the Lebanese border, was saved from serious injury after shrapnel which hit an NIS 1.- coin, which was in the pocket of his trousers, was repelled and did not penetrate into his body. "The sheqel is indeed a hard currency", murmured the soldier who escaped injury. How does the saying go? "He who saves one soul saves a whole world!"

CLUB



BULLETIN

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INS OF CLEVELAND - 1993-1994 marks INSC's 30th year in existence. The February meeting was held at the home of Sanford Brown. Fred Ross wrote an in-depth article on the buying market of Israel's coins today. One thing he is right about and that is, if you are lucky enough to find any out there, the current market is great for purchasing 5 and 10 pounders; the prices are reasonable and many items can be found at most foreign coin dealers.

INS OF LONG ISLAND - The January meeting was cancelled due to snow and ice. Exhibit topics at the February meeting were: Bar Kochba - coins with a lyre, Herzl, 1948 pound note and recent acquisitions. Due to several key members being gone in March on the AINA tour, the meeting was cancelled.

ISRAEL COIN CLUB OF LOS ANGELES - This INS group has had to make several changes in its meetings: first, meetings are held every other month on even numbered months; second, instead of the first Sunday of the month, meetings are now held on the 4th Sunday except for December; and third, a new meeting place has been located - 464 North Fairfax Avenue in Beverly Hills on the lower level in the Community Room at 1:00 p.m. An AINA slide program produced by Ben Abelson was shown at the February meeting.

INS OF LOS ANGELES - The meeting was cancelled in January due to the massive earthquake. Using the Council's video tape player for the first time in February, AINA's "Israel the Country and its Commemorative Coins" was shown. "25 Years of the Judah Magnes Jewish Hall of Fame Medals" was shown in video format by Mel Wacks at the March meeting. The only other time this was shown was at the Museum itself.

INS OF MICHIGAN - Ed Muszynski gave an interesting talk on "Medieval Polish Coins with Hebrew Inscriptions" at the November meeting. He also showed modern Polish coins which had portraits of medieval kings who employed Jewish minters. A humorous video showing Jewish humorist Max Sosin was shown for the January program. The February meeting was special in that a collection of original drawings by those who died in the Warsaw Ghetto were shown. These drawings were recently discovered underground, as part of a construction project to rebuild the Warsaw Ghetto area. At the March meeting, Herb Klaschka spoke on "The Jewish Pfennigs of Frankfurt, a relatively unknown area of Jewish numismatics.

INS OF NEW YORK - Due to bad weather the January meeting was cancelled. Exhibit topics for the February meeting were held on a much different topic: counterfeits and fakes - double dies, misprints, forgeries, mistakes, overstrikes, misstrikes, errors and anything else that shouldn't have been but was. For March the topics were: 25 pruta, Bar Kochba, 1948 10 & 50 pound notes, 1962 Negev commemorative and Sinai Campaign and Jewish Legion tokens.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Study of Islamic coinage of the Holy Land was held at the February meeting. Since all of the legends of Arabic coinage are in Arabic and very difficult to read, Fred Jacobs gave his illustrated lecture on how to read, identify and understand them. With only a relatively short lapse during the time of the Crusades Arabic coinage continued until the conquest of Palestine by the British during World War I.

COMMENTS FROM DJS - I made the statement in my last Comments that I hoped to be one of the AINA tour participants in March. Well as luck would have it I was able to go at the last minute and a better time I could not have had. The tour story is elsewhere in this issue and hope you enjoyed reading it as much as I enjoyed writing it and reliving all of the wonderful memories. Finishing up with this issue I noticed that this is No. 3 of Vol. 15. How time flies when you do something that you enjoy and means so much to you. As we enter into the summer months many clubs will not be meeting. Try to attend one that does. Hope this finds one and all getting ready for a vacation. Be well, be happy. *DJS*

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